

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Saturday, October 18, 1862.

Price One Penny.

SYNOPSIS OF A CONFERENCE MEETING HELD IN AALBORG, SEPTEMBER 7, 1862.

(Reported by A. Christensen.)

The Priesthood and the Saints from Aalborg and Vensyssel Conferences attended.

Present—George Q. Cannon, of the Twelve, President of the European Mission, Jesse N. Smith, President of Scandinavia, John Smith, W. W. Cluff, Joseph F. Smith, Samuel H. B. Smith; also N. C. Edlefsen, President of Aalborg Conference, and H. O. Hogsted, President of Vensyssel Conference.

The meeting was opened at 10.5 a.m., by singing a hymn. Prayer by Elder A. Christensen. After singing the "Welcome to the plains of Denmark," Elder A. Christensen made a few remarks concerning our privileges and blessings, and alluded to some business pertaining to the Conference.

President Jesse N. Smith said—I am very pleased to see so many familiar faces. It is now one year since I had the pleasure to meet the Saints in this place, and I am glad to see their faithfulness. I feel to be grateful indeed, that we are privileged to have President Cannon and the brethren in our midst on this occasion.

President Cannon was introduced to the congregation by President Smith, and spoke as follows—Brethren and sis-

ters—I am glad to be among you, although I am not able to speak your language, and you will not be able to understand me without the means of interpretation. We have all embraced the truth, and are familiar with its operations. We were formerly strangers to each other. The Gospel is the only means through which we can hope for the people to become united and live no longer as strangers upon the earth. This will be accomplished. All men sprang from the same parentage, and are of one great family, even if now situated in different parts of the earth. The Lord has sent forth his messengers with the Everlasting Gospel, and it will cause righteousness and knowledge to be multiplied upon the face of the earth, and the people will be united as a family, even if widely separated by oceans, and living in various parts of the earth. The Lord saw the situation of his children, how they were divided and led by false religions, &c., and he has laid a plan to save them and bring about universal knowledge upon the earth. It is for the Saints to be true and faithful in all things, and live so as to enjoy the Spirit of the Lord Jesus, and be able to stand under all circumstances, and not yield to the influence

of the Adversary. You should not trouble yourselves about other men's actions, even if they be not good. If brethren in whom you have great confidence should apostatize and deny the truth, it does not matter, the Gospel and the plan of salvation is not changed a particle by that in its benefits for you or me. May the Lord bless you in the name of Jesus. Amen.

Elder A. Christensen then translated the discourse into Danish, for the assembly.

Elder Samuel H. B. Smith said—It affords me great pleasure to be assembled with the Saints in this place. We enjoy great privileges and blessings as a people. Let us faithfully keep the commandments of God. The union and love that bind us together as God's people cannot be compared with that of any other people. May God bless you is my prayer in the name of Jesus. Amen.

The above remarks were interpreted by A. Christensen.

Elder John Smith said—I wish to be able to accomplish good among this people, to the honour of God and to the satisfaction of those who have sent me. I feel to bless the Saints, and pray God to bless them in the name of Jesus. Amen.

Elder A. Christensen then translated Elder Smith's remarks, and proceeded to make the following motions:—That we uphold and sustain Brigham Young as Prophet, Seer, Revelator, and President of the Church of Jesus Christ of Latter-day Saints throughout the world, with Heber C. Kimball and Daniel H. Wells as his Counsellors. The Twelve Apostles, with O. Hyde as President. All the Authorities in Zion and her Stakes. George Q. Cannon, President of the European Mission, Jesse N. Smith, President of Scandinavia, and all the Priesthood who labour under his Presidency, which were carried unanimously.

After singing "Now Zion's sun is rising," the meeting was dismissed. Benediction by Elder H. C. Hegsted.

2, p.m.

The meeting was re-opened by singing. "Let Zion in her beauty rise. Prayer by Elder Edlefsen.

Elder William W. Cluff said, among

other things, that we enjoy the blessings of the Lord more fully than we are able to appreciate in our present circumstances, on account of our weaknesses. The work of God is going on with great power for the accomplishment of his purposes among his people. May heaven's blessings rest upon you in the name of Jesus Christ. Amen.

Elder Joseph F. Smith said—I am glad on this occasion to be among you, although I do not understand your language. I know the Spirit of God is here in a great measure. Let us give heed to ourselves, and do the work assigned unto us faithfully, that we may increase in the light of truth. May the Lord help us to do this for Christ's sake. Amen.

President Cannon then spoke. The following is a synopsis of his remarks:—I am glad again to stand before you. I wish nothing more eagerly at this moment than that I could tale Dansk (speak Danish). When the brethren were speaking I was brought to reflect what the feelings of the people must be in this land concerning our Ministry among them. People who think they have made good progress in a Church capacity, and do not consider themselves behind in this respect, considering that it is about 1,000 years since Christianity (so called) was introduced here, and churches having been built up, and wealthy societies having been organized to further any religious purposes, it becomes natural for the people to think it unnecessary that men from a far off country should come here among them to promulgate the Gospel of Christ, and consequently consider our labours to be in vain. We might inquire, Have the nations of the earth the original Gospel of Christ? and do they live according to its precepts and observe the will of God, doing the work upon the earth he wishes them to accomplish? No; this is not the case. Man has fallen away and wandered far from the path of truth. We are easily convinced of this by taking a glance at the situation they are in at present. If we do so, the conclusion must be that there is a lack of righteousness and truth; and the fruits that ought to be abundant, as in the original Churches of Christ, are not to be found. It is, therefore necessary that the Lord

should send forth his messengers to establish his Church upon the earth, and prepare a people that will do his will. They are the very men who are needed at the present time. The Lord knew this, and the holy Prophets have spoken of this period when the Lord should reveal his Gospel, and send forth his servants to the nations of the earth to warn its inhabitants to repent and bear the fruits of righteousness. The nations of Christendom are waxing strong in iniquity and corruption. They are going step by step to ruin. The Lord will cut off the wicked; it is his decree as predicted by the Prophets and written in the Bible. Babylon shall fall. The mighty powers shall decline and go downwards. The Lord will in his just wrath and judgment sweep the earth of wickedness, and dash the nations to pieces, even as a man dashes a vessel of glass into pieces. It has been clearly demonstrated to the world that the Latter-day Saints bear the fruits of the Gospel in following the path of truth, and doing the will and work of the Lord. They are united in that love and confidence which are sought in vain among other people in the world. They are building up Zion upon the earth in very deed. The Prophets did clearly foresee the events now taking place thousands of years ago, and they have plainly pictured the events to transpire among the nations. John, in the Isle of Patmos, knew what was going to take

place. He saw the great nations declining, being drunk with abominations, defiled, corrupted and weak. He saw wars, famine, and pestilence coming upon the earth, and that the great Babylon should fall. The Prophets also saw the messengers of God going forth among the nations, and Israel gathering from among them and building up Zion, and cleansing and purifying themselves for the coming of the Son of Man. May the Lord bless and enable you to walk uprightly before him, and be faithful in the cause of truth, is my prayer in the name of Jesus Christ. Amen.

Elder A. Christensen interpreted the discourse of President Cannon.

President Jesse N. Smith then made a few remarks concerning the meeting, after which he gave place to the Conference Presidents.

Elder H. C. Hogsted then spoke concerning the rapid progress of the Latter-day Work, and said—I have never lived a better day than this.

Elder N. C. Edlesen spoke plainly on various subjects of practical religion, and expressed his great satisfaction with the faithfulness of the Saints, and of the excellent time we had enjoyed during the day.

After singing a hymn, by a unanimous vote the Conference was adjourned *sine die*. Benediction by Elder B. F. H. Barglum.

We had a good day—one that the Saints will never forget.

THE RISE AND FALL OF SYSTEMS.

BY ELDER JOHN K. GHOST.

Without entering into detail upon the varied systems that exist, and upon their nature, origin, formation and development, we may take a glance at the wide-spread multifarious forms that men have instituted, and the amount of knowledge and good results which have accrued from them, and which have heightened the feelings of veneration entertained for them by many—feelings which have been often based upon the age and long duration of the systems thus believed in, independent of their intrinsic worth.

The effect of circumstances and diversity of character have tended more or less to bring about the changes that have taken place in systems; for, as men have grown wise by experience, having abandoned old systems and adopted new ones, however much they may have been based upon theory or maintained by ordinary thinking, yet, it has often been the business of speculative minds to supplant them. Knowledge embodies the result of ordinary thinking, and extraordinary changes have been effected by the power of

thought. When philosophy exercises her proper functions in dealing with necessary truth, and systems that have not been altogether true have been subjected to the analysis of reason, by which means errors have been discovered and discarded, that which agreed with reason and philosophy has been retained, till experience confirms the system and reason establishes it. No man is entitled to declare a thing or system to be untrue unless he can give sufficient proof of its fallacy; but questions often arise upon the merits and demerits of certain systems, and the subjects of these questions are agitated and brought to bear upon principle and practical exposition, causing disputations, and resulting in the splitting up and dividing asunder of so many systems of the day, which come and go like the flowing waves of the tide, that gradually rises to its height and then ebbs away.

What, then, is sought to be obtained in all the variety of systems that are extant? Is it not to arrive at the fundamental qualities or essence of truth? One thing is certain, if we are ever benefitted by any system we must labour to have a correct knowledge of it, and this by means of adaptation to the conditions of primary laws or first principles. Systems that are corrupt cannot furnish means for progressive improvement, not possessing the inherent qualities calculated to establish a perfect state of things; though many systems possess good, wholesome laws, providing they were adhered to, but which are sadly perverted. We might also cite numerous instances of reforms that have been effected, by the breaking up of old systems and the establishing of new ones, by those men who have laboured with incessant meditation and observation to acquire a thorough knowledge of the state of things, and were thus able to form a correct and comprehensive judgment, and exerted an influence in society which has moved the masses to action. In like manner, also, the authority of eminent men in mathematics, physics, and politics, has been received on matters pertaining to those things in which they have gained pre-eminence; but none of these men would have had their authority recognized had it not been for their close application to those

subjects or systems which they have chosen to follow during the greatest portion of their lives; but their reason formed their opinions, from whence their authority has been taken, and their experience has gained them a pre-eminence in matters pertaining to their professions; for, in order to become pre-eminent in a learned profession, it is necessary to combine a knowledge of principle with judgment, tact, dexterity and promptitude to actual cases, which are derived from habits of practice, and this qualifies them to be masters of their profession.

The same may be said of teachers in matters of religious belief. They should possess a knowledge of the science of theology, and be able to give reasonable and practical proofs of the benefits derived from actual experience, as the result of complying with certain principles of doctrine, and conforming to certain laws as a guide in the way of life; and thus the truth of their testimony is sustained by evidence, and the test of their authority acknowledged by experience.

Mankind generally pursue a certain course or mode of action that is most congenial to their feelings, or that they believe most conducive to their happiness, or that they feel most pleasure in observing; but, unless there are certain laws which regulate their course in whatever capacity they move, or whatever community they are associated with, which should be consistent with righteous laws, and which are obeyed by them, they will fail to obtain the blessings which they desire to possess. Every blessing that man can desire is incorporated in the Gospel, which is a perfect system of theology; and, as society must be governed by system, it requires one after the heavenly order. The Gospel is a system of practical purity, it having had its origin in the heavenly world, and was designed to bring about a pure and holy state of things. But it may be asked, How can men live in the midst of corrupt society and observe the laws which the Gospel holds forth? It is difficult, yet possible to do so. Even though mankind may regard the institutions of Heaven with no friendly aspect; yet, those who obey them are the children of our Father who dwells in a higher and

holier state, and who deals out those laws suited to our present capacity, and which will tend to exalt us in the scale of being, until we are enabled to observe celestial laws among those who are acting in conformity to the revealed plans and purposes of beings of a celestial order. This, and this only, will establish a perfect system among men, and bring about a dissolution of every system that does not agree with the order which God has revealed.

The beauties of the Gospel have been portrayed among the children of men, and they heed it not because it does not meet the views of the generality of religious teachers, and therefore it is not popular; but systems and creeds have had their day, and multiplied their votaries, while the Gospel shall remain forever, clothed with the richest gems of truth and spotless purity.

REFLECTIONS ON THE TRAINING OF CHILDREN.

There are two distinct periods in the life of man which mark his course among his fellow-beings, and, which, according to the use that he makes of the faculties with which he is endowed, either qualifies him for usefulness among society, or leaves him a burden to himself and those who surround him. Of these two, the first has much influence upon the latter, controlling as it were its entire destiny, and paving a way that man will have to tread either for success or adversity. This first period can be said to have ended when his judgment has become sufficiently formed to enable him to judge for himself of the beings and things that surround him; the second to begin when he can apply the faculties thus developed within him, and use his ripening judgment to accomplish his purposes, in either bringing about good or evil.

It is during this first period, and while his young mind is receiving its first impressions, that the future character of man becomes formed, while his mind is yet like a sheet of white paper upon which everything he sees or hears forms and leaves a durable impression, one that will serve as a guide post, and to which he will often refer in life. It is at that critical time that the anxiety which parents generally experience for their offspring should manifest itself, by bestowing upon them that care and attention which they need, in order to prevent wrong ideas and notions from occupying the room of right ones. Few seem to realize this, and their children are left to gather information and

obtain knowledge as best they can, and from different sources, without striving to correct the erroneous views they may have formed in their pursuit of that knowledge. A little reflection on this subject will show at once that serious and incalculable evils must result from such a course, and that although this course may have to be adopted with some few obstinate and vicious children, until a hard bought experience puts a stop to their reckless course, yet it should not be pursued with the more easily governed. Kindness in government, and good example placed before children, will do much to induce them to take a right course, and where this is practised we generally see it followed by good results.

Parents should remember that the course taken by their children is often the result of that which they have been taught, and should often withhold from blaming or punishing them for wrongs which they have never tried to correct in them. How often do we not see parents guilty of this? It is wrong. To us is intrusted the rearing of a portion of the rising generation. This implies many duties and responsibilities on our part, and calls for the exercise of all the wisdom and care in our possession, in order to instil sound principles in the minds of our children. The present condition of the work in which we are engaged demands this, and the prospect of its future and continual increase will still demand it from us. Our children, in their turn, will have to bear off the work which is now intrusted to our care; and, unless they

are qualified to enter upon their future duties, they will not be of that benefit to society which it has a right to expect from them. And who will be most to blame? Why, ourselves. Mankind have long enough been pursuing an incorrect system in the government of their offspring. God is raising a people who are and will be taught his ways, and who will teach their children to love and respect every principle of truth and virtue, and bring them up in the fear of his name, having a strong sense of honour and of duty. Children reared under such an influence will grow healthy, intelligent, and wise, possessing noble feelings and qualities; and when they have attained the age of manhood, they will enter the busy stage of life on a noble footing, having their minds stored with true principles, and qualified to take an active and useful part in the work bequeathed them by their fathers. Such men will perform wonders and accomplish mighty works. Under their administrations the worn-out and rotten institutions of priestcraft must crumble to ruins, and the progress of truth have comparatively but few impediments, for the faith which they will possess will, like that of the ancients, "subdue kingdoms, work righteousness, obtain promises, stop the mouth of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and turn to flight the armies of the aliens." Such were the deeds which men of old through faith in God performed, and such no doubt will yet have to be performed by those who, through a proper training when young, have obtained that same faith, and, consequently, can perform the same works. But there are other deeds of greater magnitude to be accomplished by good men, which, although considered by the world as being of less importance and requiring less faith and energies to perform, yet are considered as highly important by the Saints, and demand all the faith and diligence that man can obtain to enable him to accomplish them. It is the proper training of his mind, in governing and ruling

over his passions. This seems to have been an object of but a secondary importance with the world, and, in fact, with many as having no bearing or influence whatever with the attainment of man's purposes.

Parents have destined their children from an early age to occupy stations in life which those children showed no disposition or capabilities to fulfil; stations have been assigned them requiring the greatest amount and the best of government to magnify, while they were left, as they increased in years, to imbibe notions and take a course calculated to totally disqualify them for their future duties; and if, through influence or some particular favouritism they have obtained the desired position, they have entered upon their duties with an empty brain and a trembling heart, being irresolute in their movements, and instead of benefitting their fellow-man by the good they might have done in properly filling their station, they have been the tools of mean and corrupt men, and have often ended their career in disgrace. This is exemplified in the history of nations, and has undoubtedly come under the notice of every observing mind. Should not this be a lesson to every parent who wishes to prepare his offspring for usefulness, and secure their happiness? If we wish to see our children become great, we must teach them to become good; and if we wish them to believe and follow our teachings, we must practise them ourselves. Such as we sow such we shall reap. We should consider the hopes vain of a man who, expecting to raise a crop of wheat, should sow seed which was a mixture of weeds and other useless plants, and would be apt to look upon him as a slovenly farmer. But he would in reality be no more so than we are ourselves, if we take no pains in carefully teaching our children the way to true greatness; for unless we do so, wrong ideas will grow with them, and these, like weeds, are not easily got rid of.

ONE of the great evils in the world is that men praise rather than practise virtue. The praise of honest industry is on every tongue, but it is very rare that the worker is respected more than the drone.

HISTORY OF JOSEPH SMITH.

(Continued from page 649.)

We extract from Elder Woodruff's Journal:—

"The Boston Branch of the Church of Jesus Christ of Latter Day Saints, and many Elders from various parts, met in conference in Franklin Hall, Boston, on the 29th day of June, 1844.

Present: a majority of the Quorum of the Twelve, viz., Pres. B. Young, presiding; Elders H. C. Kimball, O. Hyde, O. Pratt, Wm. Smith, W. Woodruff, and L. Wight.

Conference opened by prayer.

Elder O. Hyde occupied the forenoon in an interesting manner.

Elders Young, Kimball, and Wight severally addressed the meeting in the afternoon, much to the edification of the people:

Resolved that James H. Glines and Wm. Henderson be ordained Elders: they were ordained under the hands of Elders B. Young and H. C. Kimball.

Conference adjourned till Sunday morning.

The Twelve met in council in the evening. 30th. 10 a.m. Conference met pursuant to adjournment.

Elder O. Pratt addressed the meeting, and ably removed the objections generally urged against new revelation.

In the afternoon, Elder L. Wight preached on the immortality of the body and the spirit, and also the principle of charity, connecting it with baptism for the dead.

In the evening, Elder W. Woodruff preached from the words of Jesus: 'Ye are my friends, if ye do whatsoever I command you.'

The house was full through the day and evening, and much instruction was given during the conference by those who spoke."

Monday, July 1.—A. Jonas and Col. Fellows arrived in Nauvoo, with a message from the Governor to the City Council. We copy their instructions:—

"Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to avenge themselves, whether any threats have been used, and what is proposed generally to be done by them."

They are also requested to return to Warsaw and make similar inquiries

there; ascertain how far false rumours have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo.

Ascertain also, whether any person from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

THOMAS FORD.

June 30th, 1844."

They wrote as follows:—

"Nauvoo, July 1, 1844.

To the City Council of Nauvoo.

Gentlemen,—With this you will receive a copy of instructions from Governor Ford to us. You will understand from them what we desire from you in action on your part, as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, which will, we are sure, be gratifying to him, and as much so to

Yours respectfully,

HART FELLOWS,
A. JONAS."

We copy from the *Times and Seasons*:—

"At a meeting of the City Council, held in the council-room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas, Esq., and Col. Fellows, it was unanimously

Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock and surrounding country, that we will rigidly sustain the laws and the Governor of the State, so long as they, and he, sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the State.

Resolved, thirdly, To further secure the peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassins of General Joseph

Smith and General Hyrum Smith by any of the Latter-day Saints. That instead of 'an appeal to arms,' we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, That this City Council pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbours, to use the Saviour's golden rule, and 'do unto others as they would have others do unto them,' and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement and restore peace among the citizens of the country; and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo can go to Carthage, or any other place, for trial, without exposing themselves to the violence of assassins, we will uphold him, and the law, by all honourable means.

GEO. W. HARRIS, President *pro tem*.
Willard Richards, Recorder."

'A. Jonas, Esq., and Col. Fellows:—
Messrs.,—In reply to your communication to the City Council of the city of Nauvoo, on behalf of His Excellency Gov. Ford, I have been instructed by the Council to communicate the foregoing resolutions which I respectfully solicit for your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand, east of the Temple, at 4 p.m., and solicit your attendance.

Most respectfully, your obedient
servant,

W. RICHARDS."

"PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN!

The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favour of peace among the citizens of Hancock county and elsewhere around us.

They also passed a vote of thanks to Messrs. Woods and Reid, the counsel for the Generals Smith, for their great exertions to have even-handed justice meted to the Latter-day Saints, and they also

passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the *Missouri Republican*, and the latter, one of the editors of the *Reveille*, of St. Louis, for their honourable course of coming to Nauvoo for facts, instead of spreading rumours concerning the Latter-day Saints.

Mr. Chambers made a very appropriate speech, containing innuendos for the benefit of our citizens, that appeared as the wise man said, 'LIKE APPLES OF GOLD IN PICTURES OF SILVER.'

They also passed a vote of thanks to Messrs. Wood and Conyers, mayor and ex-mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE AT NAUVOO."

"TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith, our 'Prophet and Seer,' and President Hyrum Smith, our 'Patriarch,' we have considered the occasion demanded of us a word of consolation.

As has been the case in all ages, these Saints have fallen martyrs for the truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion as pure and holy.

We, therefore, as servants of the Most High God, having the Bible, Book of Mormon, and the book of Doctrine and Covenants, together with thousands of witnesses, for Jesus Christ, would beseech the Latter-day Saints, in Nauvoo and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the Gospel.

Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the Twelve and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times will be pointed out, so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy Prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all intelligent beings, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world nor in the world to come.

Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice, then, that you are found worthy to live and die for God. Men may kill the body, but they cannot hurt the soul, and wisdom

shall be justified of her children Amen.

W. W. PHELPS,
W. RICHARDS,
JOHN TAYLOR.

July 1, 1844."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 18, 1862.

THE NATURE, NECESSITY, POWER AND EFFECTS OF FAITH.

THERE are no people on the face of the earth who have as strong grounds for exercising faith in God as the Latter-day Saints. Apart from the revelations they have received, and the testimony of the truth which every one who enjoys the Holy Spirit possesses, the entire history of the Church is a chronicle of apparent impossibilities having become realized verifications of the promises of God. To follow the history of the Church as it is recorded, is to trace the successful accomplishment of undertakings, which when commenced, seemed utterly impossible to be accomplished, if looked at from an ordinary point of view. Difficulties of the most formidable character have been overcome, obstacles have been successfully met, opposition of every kind encountered and conquered. It would be needless to recapitulate instances with which the Saints are so familiar, but passing allusion may be made to two, which in their results have had a mighty influence in bringing about the condition which the Church presents to-day. A little over twenty-five years ago the Gospel was first carried to this continent, by a few men called of God and sent forth to bear the tidings of salvation to the inhabitants of these lands. Without money, and comparatively without friends—strangers in a strange land, they went forth declaring the message they were commissioned with. The history of the world presents no such instance of promulgating a doctrine at war with the traditions and belief of the people, under such circumstances, since the days when the immediate successors of Christ, unlearned of men but taught of God, successfully proclaimed truths at war with the traditions of Judaism and the learning of gentile Rome and Greece. The thousands who have gathered from these lands to Zion, and the thousands yet ungathered, who have within them the testimony of the truth, are the evidences that the mission thus undertaken was successful. The second instance is the present condition of the Saints, in the bosom of the Rocky Mountains. There they have not only sustained themselves, but have prospered exceedingly, and become rich in those things which are more valuable than gold and silver—in flocks, herds, the fruits of the earth and the elements of prosperity around them, which will speedily make them independent of foreign imports or external productions, and this in a country, of which one of the oldest settlers in the western wilds declared, he would give a thousand dollars for the first ear of corn raised in it.

No doubt much of their prosperity is due to their industry in toiling and

labouring to make fertile the desert places, as much of the success of the first missionaries to these lands was the result of their indefatigable efforts in spreading the truth; but in the former as in the latter case, if the blessing of God had not attended the labours of those engaged, their success, if not absolutely a failure, would have been extremely limited when compared with present results. No other people could have settled in and colonized the vallies which the Saints now inhabit, and sustained themselves without external aid, because no other people would have called into requisition the power with which they have been so abundantly blessed. They have not only sustained themselves in their mountain settlements without external aid, but they have liberally contributed to gather their poor brethren and sisters from the nations, and sustained them on their arrival until their labour could be profitably employed, and this in the face of external opposition, and internal difficulties of a formidable character which the characteristics of the territory presented. The motive power which alike enabled them to overcome the physical difficulties they had to encounter, and enabled those who first carried the Gospel to the nations to overcome the opposition, spiritual and traditional, with which they had to contend, and which has enabled the Church as an organization to grow and increase so remarkably, has been and is faith. Not a mere assent to the truthfulness of some sentiment uttered, argument produced or testimony borne; not a simply expressed belief in something advanced, whether purporting to come from God or not, but a deep and abiding confidence in God and in his promises which has never forsaken them—an active faith which has inspired them through all their career, and which has been sufficiently powerful to obtain a continued realization of the blessings of Heaven. The instances in which the blessings of God have been enjoyed by his people, through the wise and powerful exercise of faith, are exceedingly numerous and continually increasing. And, as every whole is composed of parts, so the faith of the Church as an organization has been and is the united faith of the individuals composing the Church. Hence, it follows, that every individual Saint, in every part of the world, can obtain and exercise that power by which the Church as a whole has been able to enjoy the blessings which God has bestowed upon it.

"Faith," we are told, "is the gift of God;" and though "without faith it is impossible to please God," many do not enjoy it to that extent which it is their privilege to do. In this, as in everything else, it is possible to run into extremes, which are at all times dangerous and militate against the present happiness and prosperity, and the future welfare of the people. It is one extreme to sit down and fold the hands in blind confidence, believing that God will do everything for his people, and exalt them whether they care for or prepare themselves for being exalted or not. Such a belief is not true faith, which is a principle of power and action, but it is a blind and fanatical confidence, engendered in ignorance, and which will surely bring disappointment and misery to its possessors. Few if any Saints are now liable to be deceived in this way; but there is another extreme equally dangerous, and one into which many are liable to run. It is, that when finding personal exertions are required to be continually called into requisition, there is a danger of forgetting God and relying altogether upon personal exertion. Those who do so, if they should be successful, would feel like Nebuchadnezzar of old, who, forgetting the Being who had crowned his arms with victory for His own wise purposes, when he looked around upon the splendid palaces and culminating glory of the metropolis of his mighty empire, said boastingly, in the pride

of his own heart, "Is not this great Babylon that I have built?" But, in the hour of his triumph a voice from heaven declared, "O king Nebuchadnezzar, the kingdom is departed from thee;" and, stripped of reason, he, the great and powerful monarch, was driven forth to herd with the beasts of the field. The faith of the Saints should be increased in strength, as their love and devotion for the truth should be increased in intensity, by the experience of the past, and the remembrance of the many blessings they have received through its right exercise. In much humility and with constant prayer should they seek to obtain more faith from God, that their power might increase before him. It should ever be borne in mind, that this forgetfulness of the Lord is not an instant change from true faith to a vain-glorious confidence in self, but is a gradual transition, increasing in influence as the remembrance of past mercies fades away before pride growing in the heart; and, that as humility leaves the soul, and the hand of the Lord ceases to be recognized in all things, the Holy Spirit, grieved at the ingratitude thus manifested, ceases to bless those who pursue this course with faith the gift of God.

As the subject of Gathering has been treated upon in the last two Editorials, it may not be amiss to point out the liability that may arise of running into this latter extreme, by a too anxious attention to laying up means by the Saints for that purpose, to the exclusion of other matters, such as sustaining the Work here, or paying their Tithes before the Lord. If this course were pursued it would rob the Saints of many blessings, because it would take away from them their faith in God and in his promises to bless those who faithfully perform their duties before him; and a feeling of selfish devotedness to personal interests, independent of and apart from the interests of the Work, would grow up within them, which, if not early and carefully checked, would jeopardize the salvation of those who indulged in it. Our earnest desire is to lay such principles before the Saints that their observance of them may bring increasing blessings, and to this end we feel to urge the Saints to seek earnestly to be possessed of strong faith, to strive and not cease to strive with the Lord to bestow it upon them until their prayers are answered, and they receive the blessing sought—one which is the source of such power and greatness. Hence, in all kindness and love, we feel to impress upon them the necessity of guarding against everything that would operate to prevent their receiving it. The same power that can heal the sick and bless the Saints spiritually, and in their organizations as families, Branches, or as a Church, can and will open the way of every faithful Saint to receive every blessing of the Gospel, Gathering included, if they will be ever mindful of the Lord and strictly keep his commandments.

CORRESPONDENCE.

ENGLAND.

London, October 4, 1862.

President Cannon.

Dear Brother, — Feeling that you would like to hear from me, and of the progress of the work where I have been

labouring, I take pleasure in penning a few lines for your information.

I left Liverpool on the 9th of August, and visited the Preston Conference, W. S. Snow, President, and found it in a good condition; and it is quite evident that Elder Snow's labours have been crowned with success, and productive

of much good for the advancement of the cause of truth in that district. While there I attended a Conference, one Priesthood meeting, and several Branch meetings.

On the 19th I went to Sheffield, to visit the Saints who compose that Conference, under the Presidency of Elder Joseph F. Smith, and attended one Branch meeting, which was well attended. I took much pleasure with brother Joseph; he reminded me much, in his appearance, of his father, whose example he seeks to follow. This Conference I consider to be in a healthy, thriving condition.

On the 22nd, took train for Derby. Spent about thirty hours with President James Bullock and Elder John Holman, and learned the condition of the Derbyshire and Lincolnshire Conferences, which appeared to be good. Gave such counsel as the good Spirit suggested.

On the 23rd I went to Nottingham, to visit that Conference. Attended Branch and Priesthood meetings in Nottingham and Mansfield. The Saints having been notified previously, many from other Branches were present, and I felt that the Lord was blessing the Saints there, and that their greatest desire was to know his will that they might do it. Elders Chase and Pixton feel well, and are alive in the good work, and have some good local Elders full of life and zeal, who manifest a desire to do all they can for the spread of truth.

Sept. 3rd, I went to the Leicestershire Conference, and spent several days in company with President Alexander Ross, visiting and preaching to the Saints in Loughboro, Whitwick, and Leicester. I took much pleasure in my ministry while there. Attended a camp-meeting in Whitwick, which was tolerably well attended both by Saints and strangers, and we had a very interesting time. Brother Ross manifests a spirit of zeal and energy in the Ministry.

On the 13th I visited President Edward Cliff, of the Warwickshire Conference, and attended three Branch meetings and one Priesthood meeting. Visited many of the Saints at their houses, and took much pleasure in so

doing. The spirit of emigration is operating with them powerfully, but business is quite dull there, and many anxious souls, I am afraid, will be compelled to remain there for the lack of means to gather with, as wages are extremely low, and many are out of employment. The local Priesthood are united with Elder Cliff in blessing the Saints and preaching the Gospel to all who will hear them.

On the 20th I went to Hemel Hempstead, Bedfordshire, to visit my old friend and fellow-labourer Thomas Crawley, and you may well suppose that our travels and labours in Ireland, and the good Saints there, were kindly remembered in our chit-chat. On Sunday, the 21st, we had two very good meetings in the Saints' chapel. On the 22nd we walked to Kinsworth, and held a meeting there. Returned the day following, visiting the Saints in Studham.

On the 24th I came to London to visit the Saints of this Conference. President Staines met me at the railway station, since which time he has kept me on the move attending meetings and visiting the various places of interest and curiosity in this great metropolis. I had much pleasure in meeting with the Priesthood of this Conference, including over 150; also in speaking to the Saints in the various Branches, during which I felt that a good portion of the Spirit of the Lord was imparted unto the Saints.

I consider the Elders generally are awake to their duties, and are zealously labouring for the dissemination of the principles of truth, and to bless and comfort the Saints.

This Conference is in a prosperous condition under the wise care and supervision of Elder William C. Staines. The spirit of emigration is increasing rapidly. Many are inquiring after the truth, and baptisms are frequent. I have taken much pleasure in administering to the Saints.

May the Lord bless you and all who labour to promote the interest of his cause on earth, is the prayer of your friend and brother in the Gospel Covenant,

J. G. BIGLER.

LIVERPOOL CONFERENCE.

Liverpool, Oct. 8, 1862.

President Cannon.

Dear Brother,—It is now some time since you have received a detailed account of the condition of the Liverpool Conference; and, believing that such would prove interesting to you, I have much pleasure in presenting it to you now.

In visiting among the Branches, I find the general condition of the Conference is healthy, and the greater part of the Priesthood are seeking to increase in the knowledge of the truth, and in power before God to draw down his blessings upon them. The efforts of the brethren to spread the truth around and make known the principles of the Gospel, have been attended with considerable success; God has blessed their labours, and they have had the satisfaction of seeing their numbers increase by baptism. In various parts of the Conference some out-door preaching has been done, and in nearly every place the brethren have been listened to attentively and respectfully. As the season is nearly past for continuing it, the Elders will confine their ministrations to the places appointed for meeting, whether in the halls, or in private houses where meetings are held, and we anticipate much good will be done through the coming winter.

The approaching spring is looked forward to with considerable longing by a number of the Saints, who are making every exertion in their power to go with the gathering thousands to Zion. God is owning their endeavours in struggling for deliverance, although in some parts of the Conference the lack of employment and consequent distress, which are working so fearfully throughout Lancashire, are felt to a considerable extent. In this respect much is being done by some, while others are not striving with such diligence; but the spirit of emigration is working among the people; and, I believe that when the season comes round, the number that will leave the Conference will be second to none in the Mission, considering the number of Saints that compose it and their very scattered condition in many places.

It having been deemed advisable to

amalgamate the Liverpool and Birkenhead Branches, the two halls occupied in Liverpool, and the one in Birkenhead, have been given up, and a chapel has been taken in Liverpool where all our meetings can be held, and which is devoted to no other purpose than that of the meetings of the Saints. We held a social party in our new chapel, 72, Crown Street, on Monday evening, 29th ult., which was well attended, and at which the time was profitably and pleasantly spent in singing and reciting, interspersed by short addresses. It was very gratifying to see the willingness with which both the brethren and sisters lent themselves to promote the comfort and happiness of each other, some of them, particularly, having given no small amount of time and trouble to have it come off pleasantly and profitably. Some friends too, who had come with the Saints, aided by their proffered and accepted services in increasing the enjoyment and comfort of the evening.

On Sunday, the 5th inst., a District meeting was held in Wigan, where three Branches were represented, and to which brothers West and M. G. Atwood kindly consented to accompany me. The meetings were well attended. Brother Atwood addressed the Saints in the morning, and in the afternoon brother West spoke at some length under the influence of the Holy Spirit, to an attentive congregation of Saints and strangers who crowded the room. The Saints bore testimony that they had enjoyed a rich treat throughout the day, and were much strengthened to continue their way Zionward. On Monday night I had the pleasure of being at a meeting very well attended, and where a goodly portion of the Spirit was enjoyed, in brother Robinson's at Hindley. A good work can be done round Wigan and Hindley, if the brethren will continue humble and faithful before the Lord.

As a general thing, the local Priesthood throughout the Conference seek to carry out the counsel given them. Brother Shearman, since his appointment, has been labouring with much diligence and energy in and around Liverpool, and is awaking up those who were getting sleepy and careless to a more lively sense of their true position.

Brother Richard Smyth is at present in the Isle of Man, where the Lord has thus far blessed his labours, he having baptized some since his arrival on the island, where prospects bid fair for a revival of the work. His labours in the English part of the Conference were not without success, and the prayers of those among whom he ministered then, are now offered up for his prosperity in his present field. Personally I feel well, but daily realize my own insufficiency and weakness, and pray God for strength and influence that I may labour with my brethren and the Saints, in love and unity, for the furtherance of the great Latter-day Work.

Measures are being taken in some of

the Branches to relieve the Conference from its liabilities, which, with the hearty co-operation of the Saints, will, I believe, be crowned with success; those of the Branches which have not yet taken the matter in hand, will lend their aid as readily as their sister Branches are doing.

We purpose holding a Conference on Sunday, the 2nd of November, to be preceded by a meeting of the Priesthood on the evening of Saturday, in the Liverpool chapel. May the Spirit of God increase upon us, qualifying us to do good, and his blessings ever be around and with you, is the desire of yours sincerely,

E. L. SLOAN.

SUMMARY OF NEWS.

AMERICA.—It is rumoured that another draft will be proclaimed to increase the Federal army to 1,000,000 men. Sixteen governors of Union States assembled on the 24th ult. at Altoona, Pennsylvania, and adjourned on the 25th to Washington, where they presented an address to Lincoln expressing their determination to support his constitutional authority, approving the emancipation proclamation, and suggesting the expediency of raising a reserve force of 100,000. The Governor of Maryland objected to sign the address approving of the emancipation proclamation. Lincoln was serenaded at Washington and made a speech, saying he issued the proclamation after full deliberation and under a heavy sense of responsibility. He trusted in God he had made no mistake. It was now for America and the world to judge the proclamation, and, maybe, take action upon it. Butler had ordered all foreigners at New Orleans to present themselves with evidence of their nationality to the nearest provost-marshal to be registered, as in the course of ten days it might be necessary to distinguish disloyal from loyal citizens and honest neutral foreigners. Federal naval expeditions are fitting out at Port Royal and Pensacola. Correspondents report that the Federal General Rosenthal captured 36 cannon and 500 prisoners in the late battle at Zuka, Mississippi. Cannons are placed at the end of Main, in Memphis, prepared to burn the city if attacked.

MONTENEGRO.—Some Turks have been killed by the Montenegrins at Benjani. Luke Pukalovich succeeded, however, in preventing any serious outbreak. An aide-de-camp of the Sultan had arrived at Ragusa conveying the thanks of his Imperial Majesty to the Turkish army for its recent successes. He also brought decorations for several officers.

ENGLAND.—On Sunday the 5th inst. a disgraceful riot took place in Hyde Park. It was caused by a body of Irish "roughs" who were determined to prevent a meeting of Garibaldians which had been appointed on that day, and who succeeded in thwarting the object of its conveners. At an early hour in the afternoon, the mound of earth near the marble arch was taken by a body of about 200 Irish labourers, armed with bludgeons, who at once raised the cry of "Three cheers for the Pope, and down with Garibaldi!" Some 500 more of the same class similarly armed, were surrounding this mound, openly expressing their determination of opposing by force any meeting being held in favour of

Garibaldi. A board with the name of Garibaldi painted upon it, having been exhibited by a working man who had remained unperceived, and its exhibition followed by a tremendous burst of cheering from the assembled thousands, the Irish with a desperate rush fell upon the Garibaldians, knocking down indiscriminately, men, women and children. The Garibaldians headed by about 20 soldiers armed with sticks, fought their way up to the mound and after a severe struggle succeeded in getting a footing upon it. The scene was one of great excitement and did not end until after a renewed fight, when the Irish gave way and made a precipitate retreat from their position. A strong picket of the Fusileers having been sent for, and a body of police brought on the ground, the Irishmen soon retreated and the approach of dusk put a stop to the proceedings. On the preceeding Sunday there had been a similar riot in the same place which culminated on the latter occasion. And on the evening of the 8th inst. a desperate riot took place in Birkenhead between the Irish and Garibaldians. These are continued demonstrations of the increasing spirit of bloodshed which animates sects and parties in civilized Christendom.

ITALY.—The *Nationalities* publishes a letter from Dr. Ripari stating that Garibaldi's wound progresses favourably. The physician expresses a hope that the cure will be more complete than was apprehended. The *Paris Patrie* announces that Garibaldi has refused to accept the amnesty, and declared that he would protest against such a measure in the face of Europe.

PRUSSIA.—The President of the Council, Count von Bismark Schonhausen, read a declaration from the Government, concluding as follows:—"The resolution proposed by Herr von Forckenberg having been adopted, the Government cannot hope for any success from further proceedings in the Chamber of Deputies. It may even expect an aggravation of conflicting principles which would increase the difficulties of bringing about an understanding. The Government, under these circumstances, will in future only take into consideration the common interests of the fatherland. In these it includes the duty of insisting upon the constitution also remaining a reality in those respects which concern the rights of the Crown and this house."

VARIETIES.

CAUTION TO PHYSICIANS.—A man who had stolen a watch gave as an excuse that he was unwell, and his physician had advised him to take something.

SHAKERS.—We heard a good story the other night of two persons engaged in a duel. After the first fire one of the seconds proposed that they should shake hands and make it up. The other second said he saw no particular necessity for that, for their hands had been shaking ever since they began.

A REAL MISER.—A pretty good story is told about one of those famous old misers who, having heard of another particularly noted for his spirit of economy, resolved to call upon him and take a lesson. He did so, and found his brother gold-worshipper stowed in a miserable garret with a farthing candle, counting his hoard. "Brother," said he, "I have come to take a lesson of thee in economy."—"Economy?" said the other, reaching over and blowing out his candle, "Oh, Yes, well, we can talk that matter over in the dark!"

WHAT SHALL I TAKE?—A young lady called on a physician, complaining of a rush of blood to the head. "I have been doctoring myself," said the languid fair one, with a smile, to the bluff though kind M. D., while he was feeling her pulse. "Ah, how?"—"Why, I have taken Morrison's Pills, Cockle's Pills, Allen and Bell's Pills, Bell's Balsam of Liquorice, and Powell's Cough Electuary. I have used Henry's Calcined Magnesia, Fawcett's Anodyne Pills, and—"—"Madam," interrupted the astonished doctor, "did all these do your complaint no good?"—"No! Then what shall I take?" pettishly inquired the patient.—"Take!" exclaimed the doctor, eyeing her from head to foot, "take!" echoed he, after a moment's reflection, "take! why, take off your stays!"